

CHAPTER I

MISSIONARIES MAKE FORT LEAVENWORTH TEMPORARY HEADQUARTERS

BETWEEN the period following the establishment of Fort Leavenworth (1827) and the year 1838, Congress failed to make provisions for the employment of chaplains in the army. Troops serving at frontier stations, many miles from civilization, were thus placed at a great disadvantage compared to their comrades in garrison within civilization. The burial service was often read by officers at the station, usually professors of religion, of which the army had many such then, just as it contains them today. This failure on the part of the Government to supply the spiritual wants of its officers and soldiers in the Army brought a protest not only from among the commissioned personnel of the service, but from the Christian people of the country, a demand which Congress, however, permitted to go unheeded for nearly seventeen years. The answer came in 1838, upon a reorganization of the army which included provisions for the employment of chaplains.

The question has often been asked as to the time when the troops forming the Fort Leavenworth garrison first had the opportunity to attend divine service, presided over by an ordained minister, within the period when chaplains for the army were not authorized.

The advanced position of Fort Leavenworth on the frontier made it at once a gathering place for missionaries. On their way to the Indian Missions, they halted here to make final preparations for their work among the Indian tribes, and to the post they

frequently returned to seek desirable relief and to mingle with their own race, whose hospitable doors were always open for their entertainment.

It is possible that American missionaries visited this section earlier than 1827, but this is not disclosed by any records the writer has had at his disposal, though there is ample evidence that French missionaries visited this section a century before the Louisiana territory became a part of the United States.

In 1828 Congress passed the act creating an Indian territory, out of which was carved, in 1854, the territories of Kansas and Nebraska.

In 1828 the Reverend Isaac McCoy,* a distinguished clergyman of the Baptist church, and a well known Missionary among the Indians in his time, in eastern states, came west with representatives of various tribes to view the lands the government wished them to accept in exchange for their lands east of the Mississippi river.

As Fort Leavenworth was the only settlement west of the Missouri river, and located upon a part of the lands offered the Indians, the post undoubtedly acted as host during their stay in these parts, and it may be set down for a certainty that its inhabitants heard the Word preached by Mr. McCoy.

Mr. McCoy returned to Fort Leavenworth in September, 1830, where he met in council one hundred Pawnee Indians who had come in agreeably to a message sent them a few weeks previous.

*Reverend Isaac McCoy made the first survey of the Fort Leavenworth reservation. It was done with the consent of the commanding officer, Captain Palmer, and comprised several thousand additional acres of land to the west of the present western boundary. John C. McCoy, a son of the clergyman-surveyor, was associated with his father in these surveys. He settled near the mouth of the Kansas river and became one of the founders of Kansas City, Mo.

Referring to his expedition westward in his "History of Baptist Indian Missions" Mr. McCoy says:—

"Our present company was large, and formed under circumstances that compelled me to yield to the general wish in regard to traveling on the Sabbath. Usually, the traveler, even in the wilderness, may so husband his time, that little, if anything, is lost by observing the Sabbath. But a company of forty men, anxious to get out of the wilderness, few of whom have any large regard for the Sabbath, cannot be persuaded to observe the economy of time, or to rest for conscience sake. The company, however, had the politeness, on Sabbath mornings, to invite me to perform religious services before they set out. I usually made a short religious address and prayer, to which every decent attention was given."

As the stay of Mr. McCoy at Fort Leavenworth was one of considerable duration it is more than probable that the troops at the post enjoyed his religious services at that early period of its history.

The Indians having accepted the new lands in exchange for their eastern homes, the President appointed Mr. McCoy to lead them into the wilderness and to fix the lines for their reservation.

Father DeSmet, the distinguished missionary, visited this post in 1831. Under date of October 30, in a communication to the Indian Superintendent, Gen. Wm. Clark*, he tells of his return from the Indians which were in a most deplorable condition. This evidence of the presence at Fort Leavenworth of Father DeSmet is further proof that its residents enjoyed religious worship as early as 1831, even if

*Of the Clark and Lewis expedition to the Upper Missouri river, 1803-04.

evidence was not at hand that such services may have been conducted here at an earlier date.

In 1833 Rev. Jerome C. Berryman,* a Methodist minister was appointed by the General Conference as missionary to the Kickapoo Indians. As the reservation of these Indians joined the military reservation on the north and the mission located within five miles of the post, Mr. Berryman made good use of this new field by frequently holding services for the officers and soldiers of Fort Leavenworth.

In an interesting account of his introduction to the work among the Kickapoos, he says:

" It did not take me long to have some log-cabin buildings erected for my family, and a schoolhouse of the same sort in which to open a school; and by midwinter I had about ninety children in attendance. Here for eight consecutive years, with my faithful wife and other helpers, I labored in teaching the young and old; often preaching to the soldiers at the fort and also frequently visiting and helping at the other mission stations among the Shawnees, Delawares, Peorias and Pottawatomies."

He also informs us that, accompanied by the Rev. Thomas Johnson, in charge of the mission at Shawnee, to the south, he arrived at Fort Leavenworth within a brief period after his appointment to consult with the government officials and the Indians about the location of the contemplated mission among the Kickapoos.

*Jerome Cousin Berryman was born in Ohio county, Ky., in 1810. He came to Missouri in 1828. In 1841, following eight years service at the Kickapoo mission he was appointed superintendent of the Indian manual labor school, where he remained for six years, having a part of this time charge of the Indian Mission conference. He was the last surviving member of the general conference of 1844. His death occurred May 8, 1906, at Caledonia, Mo., in the ninety-seventh year of his age. He was for seventy-seven years a minister of the Gospel.

In the spring of 1834 the Presbyterian church of Ithaca, N. Y., raised a fund to support a mission among the Indians, and the Reverends Samuel Allis, John Dunbar and Samuel Parker were appointed to this new field of Christian endeavor.

This party of missionaries left their home on May 5th the same year, and, arriving at St. Louis, ascertained that the party of traders, whom it was designed they should accompany from that place to the Pawnees and beyond the mountains, had started six weeks before they arrived. After a conference with the Indian Agent, it was decided that Mr. Parker should return by way of Mackinaw, see a Mr. Steward, who was agent for the Hudson Bay Company, and get reënforcement the coming spring in season to cross the mountains.

After conferring with the Pawnee Agent the party found it could not effect anything until the following fall, when it could meet with the Pawnees and make known their business. However, the party left St. Louis in June and proceeded to Fort Leavenworth and summered here, at Liberty*, Clay

*Honorable D. C. Allen of Liberty, the biographer of Colonel A. W. Doniphan, of Mexican War fame, in a letter to the author writes: "My father, Colonel Shubal Allen, who died in 1841, established 'Liberty Landing,' in 1825. Steamboats began to run regularly on the Missouri river in 1826. My father's residence down there, 'Liberty Landing,' was a great place of resort for army officers from Fort Leavenworth. I often heard my mother speak of them. For instance, General Leavenworth, (tho' remember no particular facts); General Gaines, who was my mother's kinsman; Colonel Croghan, also my mother's kinsman; Major Steen, Captain Philip St. George Cooke, Major Pilcher, General Bennett Riley, etc., etc. My sister, Elizabeth, married Lieutenant Allen B. Dyer, later the chief of Ordnance of the army, in 1840. (The parents of Colonel A. B. Dyer, of the Fourth Field artillery. *Author.*) Lieutenant McCrate was one of his groomsman. (Thomas McCrate, graduate class 1836. An officer of Dragoons stationed

County, Missouri, and among the missions of the Kickapoos, Shawnees and Delaware Indians.

Both Messers Allis and Dunbar have left their impressions of their western journey, the former in a paper to the Nebraska Historical Society, and Mr. Dunbar, in a paper published in the Kansas Historical Society under the title "The Presbyterian Mission among the Pawnee Indians".

In his account, alluding to his arrival and stay at the post Mr. Allis says:

"We proceeded to Fort Leavenworth and summered there, at Liberty, Clay Co., Missouri, and among the missions of the Kickapoos, Shawnees, and Delaware Indians. . . . We spent some time at Fort Leavenworth. I had a letter of introduction to Major Thompson, from a nephew of Mrs. Thompson of Ithaca. We were kindly received by Major Thompson

at Fort Leavenworth. *Author.*) If you will examine Connolly's reprint of Doniphan's expedition in my sketch of Colonel Doniphan you will see that there was an old army intimate connection between Liberty and Fort Leavenworth. Officers' sons were often sent here. As late as the fifties Major Beall sent his sons here. As late as 1853 officers' families boarded here in the summer. I remember a Captain Hastings and his family. (Captain Hastings was an officer of the First Dragoons. He commanded the company of which the late Honorable Percival Lowe of Leavenworth was first sergeant. Mrs. Morton, the wife of Colonel C. G. Morton, Inspector general, U. S. Army, was Captain Hastings' youngest daughter. She resided at Fort Leavenworth between 1902 and 1905. *Author.*)

Mr. Allen in his sketch of Colonel Doniphan to which he has referred to above, states that "the officers of the Fort and their wives and daughters were almost as much a part of the social life of the town, as freely united in public amusements, balls, parties and the like, as its inhabitants themselves. From the union of local intellect with the brilliance of the army the society of Liberty became exceptionally charming and elegant."

and other officers of the fort, also Major Morgan, sutler. Major Thompson commanded a regiment of infantry, and was afterwards killed in the Seminole war. He was superseded by Colonel Dodge who commanded a regiment of dragoons.

"The Kickapoos in those days resided near Fort Leavenworth. The prophet's band had a sort of Catholic form of worship. They would meet on the Sabbath for worship, and the prophet would preach in their language. When they broke up, they would form in a line and commence marching in single file three or four times around, saying or singing prayers which consisted of characters cut on a paddle, at the same time shaking hands with the audience as they passed by. The characters represented words. As they left they would repeat those prayers till they got to their Father's house or heaven. Their house was marked at the top of the paddle. I had it on paper but lost it. They had three or four correctors, who carried whittled hickory sticks about the length of a raw hide. The tribe would meet on Friday and confess their faults, and receive three or four cuts by their correctors, according to the magnitude of their crime."

George Catlin, the celebrated painter of Indians and western scenes, in his "North American Indians" tells of a visit made to the Kickapoos in the year preceeding Mr. Allis' presence among them, (1833). His impressions of their religious worship furnish a highly interesting story. In view of the fact that these Indians were the post's neighbors to the north, a reproduction of what Mr. Catlin has left us is deemed appropriate within these pages and is here presented:—

"About a year ago I made a visit to the Kickapoos, at present but a small tribe, numbering six or

eight hundred, a remnant of a once numerous and warlike tribe. They are residing within the state of Illinois, near the south end of Lake Michigan, and living in a poor and miserable condition, although they have one of the finest countries in the world. They have been reduced in numbers by whiskey and small-pox, and the game being destroyed in their country, and having little industry to work, they are exceedingly poor and dependent. In fact, there is very little inducement for them to build houses and cultivate their farms, for they own such a large and fine tract of country, that they know, from experience, that they will soon be obliged to sell out their country for a trifle, and move to the West. This system of moving has already commenced with them, and a considerable party have located on a tract of lands offered to them on the west bank of the Missouri river, a little north of Fort Leavenworth.

"The Kickapoos have long lived in alliance with the Sacs and Foxes, and speak a language so similar that they seem almost to be of one family. The present chief of this tribe, whose name is Kee-anek-uk* (the foremost man), usually called the Shawnee Prophet,† is a very shrewd and talented man.

* Isaac McCoy, in his Annual Register of Indian Affairs, No. 2, pp. 31-32, referring to this prophet, whom he calls "Ke-lu-kuk" says: "He is a professed preacher, of an order which he himself originated some years ago. His adherents are about 400 in number, some of whom are small boys and girls. He professes to receive all that he teaches immediately from the Great Spirit by a supernatural agency. He teaches abstinence from the use of ardent spirits, the observation of the Sabbath, and some other good morals. He appears to have little knowledge of the doctrine of Christianity, only as his dogmas happen to agree with them. Congregational worship is performed four days in the week, and lasts from one to three hours."

† Mr. Catlin alludes to this chief as the "Shawnee Prophet". This is undoubtedly an error and should be the "Kickapoo Prophet".

When he sat for his portrait, he took his attitude as seen in the picture, which was that of prayer. And I soon learned that he was a very devoted Christian, regularly holding meetings in his tribe, on the Sabbath, preaching to them and exhorting them to a belief in the Christian religion, and to an abandonment of the fatal habit of whiskey drinking, which he strenuously represented as the bane that was to destroy them all, if they did not entirely cease to use it. I went on the Sabbath, to hear this eloquent man preach, when he had his people assembled in the woods, and although I could not understand his language, I was surprised and pleased with the natural ease and emphasis, and gesticulation, which carried their own evidence of the eloquence of his sermon.

"I was singularly struck with the noble efforts of this champion of the mere remnant of a poisoned race, so strenuously laboring to rescue the remainder of his people from the deadly bane that has been brought amongst them by enlightened Christians. How far the efforts of this zealous man have succeeded in christianizing, I cannot tell, but it is quite certain that his exemplary and constant endeavors have completely abolished the practice of drinking whiskey in his tribe; which alone is a very praiseworthy achievement, and the first and indispensable step toward all other improvements. I was some time amongst these people, and was exceedingly pleased, and surprised also, to witness their sobriety, and their peaceable conduct; not having seen an instance of drunkenness, or seen or heard of any use of spiritous liquors whilst I was amongst the tribe.

"Ahtonwetuk, the cock turkey, is another Kickapoo of some distinction, and a disciple of the Prophet; in the attitude of prayer also; which he is reading off from characters cut upon a stick that he holds in

his hands. It was told to me in the tribe by the traders (though I am afraid to vouch for the whole truth of it), that while a Methodist preacher was soliciting for permission to preach in his village, the Prophet refused him the privilege, but secretly took him aside and supported him until he learned from him his creed, and his system of teaching it to others; when he discharged him and commenced preaching amongst his people himself; pretending to have had an interview with some superhuman mission, or inspired personage; ingeniously resolving, that if any honor or emoluments, or influence to be gained by the promulgation of it, he might have it as another person; and with this view he commenced preaching and instituted a prayer, which he ingeniously carved on a maple-stick of an inch and a half in breadth, in characters somewhat resembling Chinese letters. These sticks, with the prayers on them, he has introduced into every family of the tribe, and into the hands of every individual; and as he has necessarily the manufacturing of them all, he sells them at his own price; and has thus added lucre to fame, and in two essential and effective ways, augmented his influence in his tribe. Every man, woman and child in the tribe, so far as I saw them, were in the habit of saying their prayers from this stick when going to bed at night, and also when rising in the morning; which was invariably done by placing the fore-finger of the right hand under the upper character, until they repeat a sentence or two, which it suggests to them; and then slipping it under the next, and the next, and so on, to the bottom of the stick, which altogether required about ten minutes, as it was sung over in a sort of a chant, to the end,

“Many people have called this an ingenious piece of hypocrisy on the part of the Prophet, and whether

it be so or not, I cannot decide; yet one thing I can vouch to be true, that whether his motives or life be as pure as he pretends or not, his example has done much towards correcting the habits of his people, and has effectually turned their attention from the destructive habits of dissipation and vice, to temperance and industry, in the pursuits of agriculture and the arts. The world may still be unwilling to allow him much credit for this, but I am ready to award him a great deal, who can by his influence thus far arrest the miseries of dissipation and the horrid deformities of vice, in the descending prospects of a nation who have long had, and still have, the white-skin teachers of vices and dissipation amongst them."

Rev. Mr. Dunbar gives his recollections in the following:

"Liberty is the most western village in the state of Missouri on the north side of the stream. Here we stopped a few days, and then proceeded to Cantonment Leavenworth, thirty-four miles above Liberty, and on the opposite side of the Missouri. We had intended to go directly up to the place of our destination, when we came to this place, but we found no opportunity to get thither. It is rare that whites pass either up from or down to the cantonment from the last of May till the first of September. We were compelled to remain in the vicinity of Leavenworth till the latter part of September. The way seemed to be hedged up before us. This was to us a time of deep anxiety and anxious suspense. We were fully aware that our patrons were expecting to go forward in our work but we seemed to be doing comparatively nothing. We did indeed visit some of the tribes in the vicinity of the cantonment, and endeavored to study Indian character, but this at the time seemed to be accomplishing very little. Once

during the time of our delay I made arrangements to accompany a wretched half-starved party of Otoes, who had come down to the cantonment to beg provisions, when they should return to their village. At this village I would be within thirty miles of the place I wished to visit. When I went to their camp in the early part of the day on which they had advised me they would set out on their return, they informed me that they had determined to pay their friends, the Kansas, a visit, and it would be several weeks before they would reach their place of residence on the Platte. The true reason, however, of their not wishing my company was that they were desirous to take home with them a quantity of whiskey, and they were fearful that they might get into trouble about it should I be in their company. The next day I saw some of them coming up from the settlements on the border of the state having with them six or eight horses laden with the water of death to the Indian. Some white man with a devil's heart had for a little paltry gain furnished these creatures, already sufficiently wretched with that which is speedily working their destruction.

"We had not been at this place many days before Mr. Allis's health became impaired, and for several weeks the prospect of his ever benefitting the Indians directly by his personal efforts was darkened. At length his health began to mend, and before we were able to reach our destined field was fully restored.

"September 22, I started from the cantonment, and on the 2nd day of October reached Bellevue, at that time the seat of government agency of the Pawnees, Otoes and Omahaws. This place is in the Otoe country, and about 200 miles above Leavenworth on the same side of the river. It is ten miles above the

mouth of the Platte and twenty below the site of the old fort called Council Bluffs."

Mr. Dunbar is also silent upon the subject of preaching at Fort Leavenworth, but it is not likely that he overlooked such an opportunity.

In 1835 the Rev. Samuel Parker followed Messers Allis and Dunbar arriving at Liberty in April.

At Liberty Mr. Parker remained three weeks waiting for the caravan to get in readiness. While at Liberty he had the opportunity to collect much information from those who had been to and beyond the Rocky Mountains, in regard to the country, mode of traveling, and concerning the various Indian tribes on the way. Here he first met Captain Ford and Lieutenant Steen, dragoon officers from Fort Leavenworth. "They are men of religion," says Mr. Parker, "and appear to be well acquainted with the Indian country."

The incidents of this journey have been preserved in "Parker's Exploring Tour Beyond the Rocky Mountains" and from this book, published in 1844, the following is reproduced:

"Saturday, May 9th, rode twenty-six miles from Liberty to Cantonment Leavenworth, which is situated on the west side of the Missouri river, nearly twenty miles outside of the United States. The way is through a fertile section of country, part of the distance is an open prairie, other parts are handsomely wooded, and all are well adapted to cultivation. I had an introduction to several of the officers, made my home at Lieut. S's, an agreeable and religious family.*

* Mrs. Steen, wife of Major Steen died in 1840 at Fort Leavenworth at the age of 62 years and lies at rest in the Post cemetery.

"I preached three times on the Sabbath, and most of the people of the garrison assembled, and gave good attention. There is a very considerable number of professors of religion attached to this station, but they have no chaplain to teach and lead them in their devotions, which is a deficiency in our military establishment. Colonel Dodge* and some of the other officers appear disposed to maintain good order, and I think they exerted a salutary influence. I had an opportunity, before I returned to Liberty, to take a view of the adjacent country. The buildings of the fort are situated within an inclosure around a large, beautiful square, which is covered with grass, and adorned with shade trees. The whole is on an elevation of a few hundred feet, and has an interesting prospect of the majestic river flowing silently below. The fertile country around presents a wide and fine prospect, and when settled by an industrious population, will equal the most favored parts of the earth."

The Rev. Mr. Parker gives us this bit of interesting description of Liberty and its people as he found them at that time:

"Liberty, and the surrounding country, is inhabited by people of considerable enterprise, and when it shall be brought under Christian influence, there will be few places more inviting. There is but one Presbyterian minister† in the county, a man of talents and very respectable attainments, who is exerting a good influence. The Baptists in this section of country are unlike those of the east. They are opposed to the benevolent operations of the day. Elder H., the pastor of the church in this place, invited Rev. Mr. Merrill, a Baptist missionary, located

*Colonel Henry Dodge, 1st Dragoons, Commanding.

†Rev. Mr. Yantis.—

among the Otoe Indians of the Platte and myself, to preach for him the first Sabbath after our arrival. His people objected, apprehensive that Mr. Merrill would say something about the cause of temperance, or missionary efforts, and Elder H. had to withdraw his invitation. They profess to act from Christian principles in refusing to give their minister anything for support, lest they should make him a hireling."

Should Mr. Parker care to return to Liberty he can be assured of a royal reception and all the time he may require to discuss temperance.

Before 1830 Father Charles Van Quickenborne,* a Catholic missionary of great fame, visited the territory west of the Missouri river, along the Osage and Neosho rivers, but did not come this far north

*Reverend Father Charles Van Quickenborne, S. J., was born in Peteghem, Belgium, January 21, 1787; died at the mission of St. Francis, in the Portage des Sioux, Missouri, August 17, 1867. He arrived in the United States in 1817, and in 1819 was appointed superior of the Jesuit novitiate at White Marsh, Maryland. After some years he was ordered to transfer his mission to Missouri. He accordingly set out with twelve companions, and after traveling 1,600 miles, arrived at Florissant and began the novitiate of St. Stanislaus. To form this establishment he had no other materials than the timber he carried from the woods and the rocks that he raised from the bed of the river. He was his own architect, mechanic and laborer, and, aided by his novices, finally constructed the buildings. In 1828 he set about building a university at St. Louis, and also erected at St. Charles a church, a convent of the Sacred Heart, and a parochial residence. His great desire from the first had been to evangelize the Indians. He, therefore, made several excursions among the Osages and Iowas, and made numerous conversions. He erected a house and chapel among the Kickapoos, and this tribe became the center of his missionary labors in 1836. He had visited neighboring tribes and formed plans for their conversion, when he was called to Missouri.

until 1835. He located among the Kickapoo Indians in their village four miles north of Fort Leavenworth. This village is still in existence but inhabited by whites only.

In a letter dated Village of Kickapoo, October 4, 1836, Father Quickenborne, writing to the Association for the Propagation of the Faith of St. Louis, Missouri, informs us that that there was quite a little consternation among the troops at Fort Leavenworth. It was to the effect that the Northern Sioux had gone on the war path, had vanquished the Sacs and Iowas, and not only that, but they had already attacked and cut to pieces the troops sent out from Fort Leavenworth to arrest their fury. The whole story, he wrote, was a fake. The troops returned soon after to camp without having found the Sioux at all.

While nothing can be found in any of his letters referring to services conducted at Fort Leavenworth, there is no reason to doubt that Father Quickenborne did his full duty towards those in the garrison who were members of his church.

Division Two

History of Legislation Authorizing Chaplains for the Army

CHAPTER II.

HISTORY OF LEGISLATION BY CONGRESS AUTHORIZING CHAPLAINS FOR THE ARMY

FOR many years following the organization of the Army of the United States, the office of chaplain was one of precarious existence. Its continuance, or discontinuance, appeared to depend largely upon the frame of mind in which our lawmakers found themselves when at work reorganizing the army. Since the Civil War, however, the office has been given deserved recognition. It has been raised to a much higher state of efficiency by reason of greater discrimination in the selection of its personnel, followed with legislation providing for an increase in emoluments and advancement in rank.

In the organization of the Regular Army of the United States an attempt was made to follow to some extent the English custom; and during the Revolutionary War chaplains were attached to the various commands. The following are among Washington's General Orders, and indicate the esteem in which the chaplaincy was held:

July 9, 1776. — "The Honourable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of thirty-three dollars and one-third per month, the Colonels or Commanding-officers of each regiment are directed to procure Chaplains accordingly;—persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect. The blessings and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavor so to live

and act as becomes a Christian soldier; defending the dearest rights and liberties of his country."

October 7, 1777. — "The situation of the Army frequently not admitting of the regular performance of Divine service on Sundays, the Chaplains of the Army are forthwith to meet together and agree on some method of performing it at other times, which method they will make known to the Commander-in-Chief."

The organization of the Army dates from September 29, 1789, but it was not until the act of March 3, 1791, that the office of chaplain received recognition. The strength of the army was fixed at 2,232 officers and men while that of chaplain at one, and his appointment left to the President, should he "deem the same necessary to public interest."

In 1796 Congress again reorganized the Army, but failed to provide for the office, reviving it under the act of 1798 to the same number, though it increased the army to 14,000 officers and men.

In 1799 the number of chaplains was increased to four, and again discontinued under the act of May 14, 1800. A period of four years now elapsed before Congress again re-established the office. Under the act of April 12, 1808 the number of chaplains was fixed at eight, and by a subsequent act March 3, 1813, was further increased to sixteen. Two years passed when Congress again legislated on the office. Under the act of 1815 came a reduction of the army and the number of chaplains was placed at four. This number continued until 1821 when, under a re-organization act for the seventh time since 1789, the office was entirely abolished.

Although Congress eliminated all chaplains from the army, it was not to be expected that the christian people of the country would permit this state of

affairs to exist without a protest; although the country's protectors of its immense lines of frontier were serving outside of the lines of civilization with no opportunity to attend divine worship, it was not to be expected that the christian men and women of the army, would submit silently to the refusal of Congress to furnish the channels through which to secure spiritual consolation; something not even denied the Indians and for whose protection the army was used.

It was, however, sometime, before demands were made upon Congress to provide chaplains for the army.

In 1831 the Secretary of War, Hon. Lewis Cass, in his annual report to the President, referring to the failure of Congress to provide for the spiritual welfare of the soldier said:

(“The American soldier is well paid, fed, and clothed; and, in the event of sickness or disability, ample provision is made for his support. But his moral culture is wholly neglected. There is no arrangement in our service for his mental or religious improvement. And there is perhaps no similar service in which such a measure is more necessary. Many of the positions occupied by our troops are upon the verge of civilization, or beyond it.) There they are retained for years, and under circumstances which, if not counteracted, almost necessarily lead to great demoralization. None of the ordinary means of instruction are within their reach, and neither their habits nor principles can be improved or fortified by those institutions, which are elsewhere generally established, and so useful. Independently of any obligation which may be supposed to exist on the part of the Government to provide for the moral as well as the physical wants of a class of men who, in

devoting themselves to the service of the country, become unable to provide for their own wants, it is certain that, as a question of expediency, this measure is recommended by powerful considerations. (Where moral and religious principles are practically acknowledged, their sanctions will add vitally to the obligation voluntarily assumed by the soldier, and his duties will be performed with more fidelity and alacrity. As he becomes a better man he will become a better soldier.) Discipline and subordination will be promoted, punishment diminished, and all the details of the service will feel the spirit of improvement. I am satisfied, that the appointment of chaplains, and their employment at such of our military posts as, from their position and the strength of the garrisons, may seem to call for such a measure, would be productive of great advantages to the service; and to the soldiers individually the measure would be equally beneficial. Reproof and exhortations in life, and the consolations of religion in death, would be freely offered them. The experiment, I think, is worthy of trial; and the expense can scarcely be placed in fair competition with an object which promises such useful results for the present improvement and future happiness of the soldiers."

In a communication addressed to Hon. Benjamin Swift, a United States senator from Vermont, Lieutenant J. S. Gallagher, 2d U. S. Infantry, on "the want of moral and religious instruction in the army," under date of February 17, 1836, makes these comments:

"Provision is made by law for the religious and moral wants of the navy, at an expense of ten or twelve thousand dollars annually.

"A chaplain is supported by the government at West Point.

"Chaplains are provided for both houses of Congress. So that the principle of sustaining religious teachers by government is established.

"Of the thousands of public servants in the civil departments scarcely any are so situated as to be shut out from religious privileges. The army in this respect stands alone.

("The estimate put on the means of religion is shown by the fact that almost every community sustains a religious teacher. What would be thought of a proposition to depose every minister of the gospel and close every church in the land? And yet in such an event the community would be in precisely the situation of the greater part of the army.

"Nowhere more than in the army are the fruits of religion needed; fidelity, temperance, and cheerful obedience are the sinews of its efficiency.) At a military post in the north, where a faithful minister was employed, scarcely a man was confined for a military offence for upwards of a year. One hundred instances of confinement, among the same number of men within the same period, have I known at other posts. If fifty temperate and faithful men would be as efficient as sixty, one-third of whom were more or less intemperate, and the temperance and fidelity of the former resulted from Christian principle diffused by the labors of a faithful chaplain, then would the employment of such chaplains at our several military posts be equivalent to increasing the army by more than a thousand men. I state these proportions merely to illustrate the importance of religious influence on the efficiency of the army, and the true economy of securing it, without intending to affirm that one-third or one-quarter of the enlisted men are intemperate, the proportion of the intemperate may be, and I hope is, much less than one in four.

"Such is the position of a number of our frontier posts that the military come in direct contact with the Indians; how desirable that their influence should be one of unmixed good.

"The deprivation of religious institutions is felt by a large class who have spent their best days in the service. Many of the older officers and soldiers have families; and who does not appreciate the advantages of public religious instruction on the Sabbath in the education of children?

"Great is the value of religious instruction to those who are by their profession frequently exposed to death. More than five hundred men have died at one post in Arkansas in about twelve years not far from two hundred fell victims to the cholera in the campaign against the Sac and Fox Indians; between one and two hundred have fallen in battle with the Seminole Indians within a few months. How can the government expose so many men to death without affording them the ordinary means of preparing for its consequences? Little as we may improve by these means while in health and safety, in the hour of dissolution the truths we had heard might become the foundation of hope, and shed their light upon the valley of death."

Under date of Fort Towson, January 12, 1836, Lieutenant Colonel J. H. Vose, 3d Infantry, commanding the post, communicated his views on the subject of the need of chaplains in the army, in the following to Hon. John Davis, a United States senator from Massachusetts:

"The appointment of chaplains in the United States army has been frequently recommended by the different Presidents and Secretaries of War; but I believe Congress has never acted upon the subject, and I presume it has been more from want of time than other cause.

(“I now take the liberty to request that you will use your influence for the passage of a law authorizing the appointment of chaplains for the army, provided the subject should be brought forward and you should be of the opinion that such appointments are expedient. I have been in the army for nearly twenty-four years, and I am now convinced, from past experience, that nothing will add so much to the respectability and efficiency of the army as the appointment of chaplains and the regular public worship of God at our military posts on the Sabbath.

“It is found that where the Sabbath is properly observed, and public worship held, that there are few desertions, less intoxication, and a more healthy and efficient command. Saturday is the inspection day; and as military duties are prohibited on the Sabbath and labor usually suspended on that day, the men unless they attend public worship, will pass their time in idleness and dissipation.

“Let there be chaplains appointed for every military post,) and let officers, as well as men, be required to attend public worship on the Sabbath, and we shall see, very soon, an astonishing change in the moral character of our army; provided, however, that the chaplains are the right kind of men. They should not be men who seek the office merely for its emoluments; they should be men of talents, of social habits, and, above all, of undoubted piety. Such men would do good, and such men can be found, who would cheerfully enter the service for a compensation of \$800 or \$1,000 per year. The whole cost to the government would not be more than fifty to sixty thousand dollars per annum.

“As we have an overflowing treasury, and money that our legislators will find difficulty to dispose of, it is to be hoped that in their wisdom they will con-

sider the moral condition of the poor soldier, and pass a law which may be instrumental in making them better men, and preparing them for another and better world.

"Much more might be said upon this subject, but I will not take up your time, which, I am sensible, is fully occupied by your public duties.

"I indulge the belief that you will excuse the freedom I have taken in writing to you, and that you will give the measure I have proposed, if it should be brought up during the present session, your cordial support."

Again in 1836 Hon. B. F. Butler, Secretary of War, *ad interim*, in his annual report, calls the attention of the President to the necessity of making some provisions for securing to the army the service of chaplains. He calls attention to the fact "that the act of April 12, 1808, required one chaplain, with the pay and emoluments of a major of infantry, to be appointed to each brigade. This provision was continued in force until superseded by the act of March 3, 1815, fixing the military peace establishment, and there is now no authority for employing such an officer in the army at the public expense, except at the Military Academy.

"The Constitution of the United States has wisely provided that Congress 'shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;' but this cannot lessen the obligation of Congress to furnish the officers and men employed in the military service such opportunities of religious worship and of moral culture as may be compatible with appropriate duties of the army. And when it is considered that even the common soldier resumes, sooner or later, the character of a citizen, how important does it become that

he should be shielded from the pernicious influences to which a military life is usually exposed. The enlightening and tranquilizing effect of a regular attendance on public worship, and the aid which a judicious and devoted chaplain may give in the promotion of discipline and subordination, ought not to be overlooked in the organization of an army.

“Since 1815 the services of chaplains at the fixed posts have frequently been secured by voluntary contributions, collected and applied, as I understand by the council of administration. As the officers composing that council will be enabled to consult the wishes of the garrison, and are in other respects better qualified to make judicious selections for services of this nature than the authorities at the seat of government, I recommend the passage of a law authorizing them to select and employ chaplains from time to time, and giving to the persons so employed the pay and emoluments of such grade as Congress may think proper to prescribe. To each regiment when employed in the field, a like arrangement might be extended.”

In the 2d session of the 25th Congress, 1837-8, an army reorganization bill was enacted. It contained a section reviving the office of chaplain, leaving their selection to the post council of administration, subject to the approval of the Secretary of War, and in the transmission of such names “the recommendation of the highest ecclesiastical authority of the communion to which the applicant belongs” was required. His monthly pay was not to exceed forty dollars, and four rations per day, quarters and fuel.

Upon the passage of the bill, Senator Benton of Missouri, from the committee on military affairs, introduced a supplementary bill, which explained, limi-

ted and modified certain sections of the enacted bill. With reference to the chaplains, provisions of this supplementary bill provided "that the posts at which chaplains shall be allowed, shall be limited to the number of twenty, and their selection shall be approved by the Secretary of War, and shall be confined to *places most destitute of instruction.*"

Under the provisions of this act whiskey was eliminated from the soldier's ration, and a more liberal allowance of coffee and sugar made.

Senator Benton, in discussing the provisions relating to chaplains, said that chaplains are to perform double duty of inculcating the gospel, and give instructions to the children of the post.

After an experience of six years with chaplains in the army General Winfield Scott, in his annual report for 1844, has this to say of their work:

"To the introduction of chaplains at isolated points, to the intelligence, morals and vigilance of officers, primarily due to the military academy, and to the spread of temperance associations and habits, is directly to be attributed that happy melioration in the basis of the army. And it may be boasted, as it might have been at any time in a series of years, not a duel has occurred between commissioned officers."

Upon the declaration of war with Mexico, Congress authorized a chaplain for each regiment raised for the war. It conferred upon the President the power to order chaplains to the theater of action. It is not known whether any such chaplains declined to go to the firing line, but the fact that the President was directed to declare any such office vacant where its occupant declined to do so, leaves ground for inference that such might have been the case or was expected.

March 2, 1849, Congress increased the number to thirty, and under an act approved February 21, 1857, their monthly pay was not to exceed sixty dollars, subject to the approval of the post council.

During the war of the rebellion a chaplain was authorized for each regiment of volunteers, with the pay and allowances of a captain of cavalry (Act approved July 22, 1861). By an act approved August 3, 1861, none but ministers of some Christian denomination were eligible for appointment. Under an act approved May 30, 1862, the President was authorized to appoint a chaplain for each general hospital, and later, under an act approved July 17, 1862, his pay and allowances were fixed and the qualifications for the office established. Rank, without command, was conferred by the act of April 9, 1862, in which enactment his duties were still further defined. By section 31 of the act of July 28, 1866, the existing force of chaplains was recognized and continued, and one chaplain authorized for each regiment of colored troops established, "whose duty shall include the instruction of the enlisted men in the common English branches of education." By Section 7 of the act approved March 2, 1867, the rank of captain of infantry, without command, was conferred, and chaplains were placed on the same footing in respect to pay, allowances, and emoluments as other officers of the army. Under Section 12 of the act of February 2, 1901, the distinction between post and regimental chaplains was abolished and chaplains were required to be assigned to regiments of the line or to stations occupied by the troops of the corps of artillery.

The last legislation affecting the corps is contained in the act approved April 21, 1904. Under its provisions all persons appointed shall have the grade, pay and allowances of a first lieutenant mounted,

and that of captain mounted after seven years service; it also authorizes the President to confer the grade, pay and allowances of major upon those having ten years service as captains who have been commended as worthy of special distinction for exceptional efficiency.

CHAPTER^{III}

DILIGENT ATTENDANCE AT DIVINE SERVICE SUGGESTED TO OFFICERS AND MEN

THE necessity for attending divine service on the part of officers and enlisted men had evidently forced itself upon the military authorities as shown for the first time by the following paragraphs of the army regulations of 1847:

273. By the 2nd article of War, it is earnestly recommended to all officers and soldiers diligently to attend divine service; and Congress has also provided for the means of its performance, by granting chaplains to the army; and in order that their exertions may be attended with beneficial consequences, it is necessary that the officers in command, where chaplains are allowed, should cause the men to be assembled on each Sunday for religious service; and it is recommended to all chaplains that the service of that day be closed with a short practical sermon, suited to the habits and understandings of soldiers.

274. Officers in command of posts, or stations, to which chaplains are not appointed, are recommended to provide for the religious duty of the Sabbath, by attending, with their officers and men, on divine worship, whenever a neighboring church, or religious congregation, may offer a proper opportunity.

275. The men are to attend divine service with their side arms, and they are to be marched with the utmost regularity to and from the church or place where divine service is performed.

276. The wives and families of soldiers are also to be encouraged to attend divine service.

These requirements continued in force until the regulations of 1861 made their appearance. Since that time there has been no direction in any official publication relating to "diligent attendance at divine service" beyond the article of war above referred to and which is now numbered 52.

Division Three

Chaplains Who Have Served at
Fort Leavenworth

CHAPTER IV

ROLL OF CHAPLAINS IN THE ORDER OF ASSIGNMENT, WHO HAVE SERVED AT THE POST

COMPLYING with the act of 1838, the War Department announced in General Orders No. 29, of the same year, eleven posts as coming within the class deemed by Congress to be "destitute of instruction," including Fort Leavenworth. Under this authority the council of administration selected Rev. Henry Gregory. He served here from December 17, 1838, until September 30, 1839, so that to him belongs the distinction of being the first army chaplain to serve at this post.

Below is the roster of chaplains who have served at Fort Leavenworth:

1838-1839—Rev. Henry Gregory
1842-1859—Rev. Leander Ker
1859-1868—Rev. Hiram Stone
1872-1873—Rev. William Vaux
1874-1882—Rev. John Woart
1882 — — —Rev. David White
1882-1889—Rev. T. W. Barry
1889-1891—Rev. Henry Swift
1891-1892—Rev. C. C. Pierce
1892-1893—Rev. W. K. Tulley
1893-1894—Rev. C. C. Pierce
1894-1902—Rev. George Robinson
1902-1905—Chaplain J. A. Randolph, 6th Inf.
1905-1908—Chaplain John T. Axton, 18th Inf.
1908-1911—Chaplain Henry Swift, 13th Inf.
1912 — — —Chaplain James L. Griffes, 7th Inf.

Between the date of Chaplain Gregory's resignation and September 23, 1842, the post was with-

out a chaplain. There is nothing in the records of the War Department to throw any light upon the matter. It is quite probable that the post council either failed to designate anyone for the place, or met with difficulty in securing a clergyman fitted for the position.

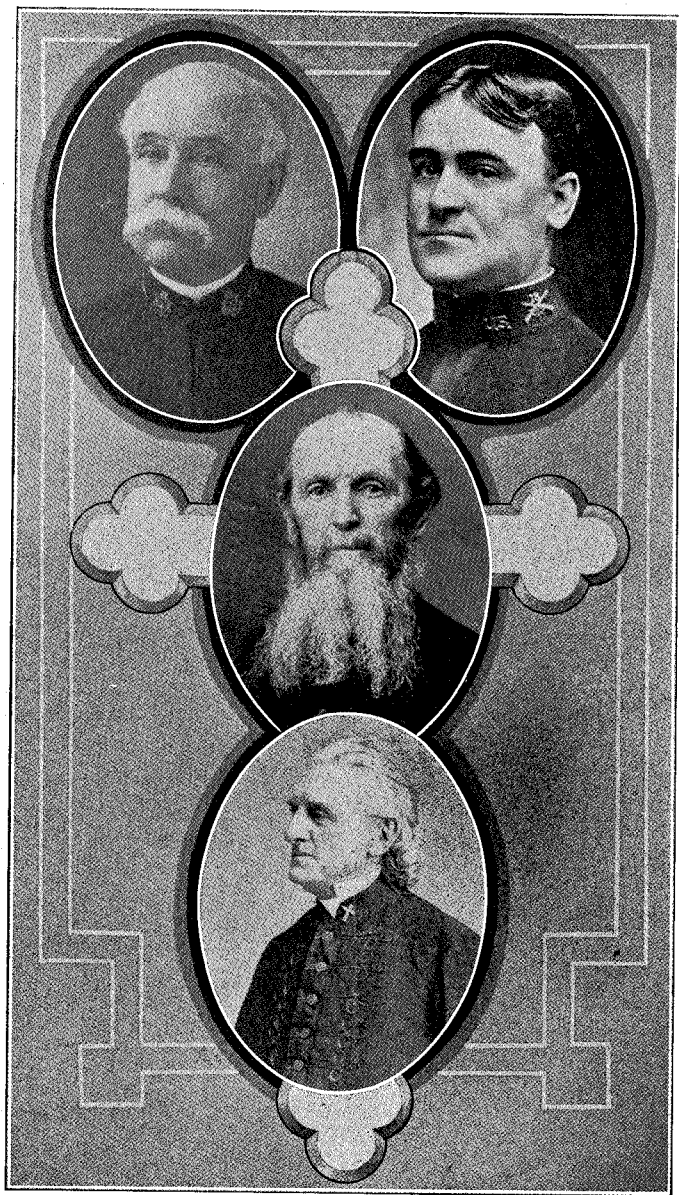
Rev. Leander Ker, an Episcopalian clergyman, was finally selected by the council and began his ministrations in September, 1842. He continued in this service until March 3, 1859, an unusual length of time to remain at the same station, indicating a satisfactory performance of duties under varied conditions of military service and the many changes in the personnel of the post council, a military requirement often made necessary. Unfortunately, neither of these two clergymen left behind them any records, or journals from which to extract interesting features of their service.

In 1859 the chaplaincy at Fort Leavenworth became vacant upon the resignation of Chaplain Ker. The officers of the post expressed their readiness to secure this position for Rev. Hiram Stone of Leavenworth.

Mr Stone, feeling it a duty to continue his labors in the Parish which he had established at Leavenworth in 1856 and worked for nearly three years, declined the offer. Later this declination was reconsidered and his friends at Fort Leavenworth advised, that if they saw proper to renew their offer of several months previous to elect him as their chaplain, he would accept the position.

This led to an invitation to preach at the post the following day, Sunday, September 25th. On Monday, Sept. 26th a meeting of the Post Council of Administration was called by Colonel Justin Dimmick,* post

* Colonel 1st Artillery; graduate class of 1819; brevetted in 1865 a brigadier-general for gallant and faithful service to his country; died October 13, 1871.



CHAPLAIN GEO. ROBINSON
U. S. A., RETIRED

CHAPLAIN J. T. AXTON
18TH INFANTRY

CHAPLAIN HIRAM STONE
CHAPLAIN JOHN WOART

†
†

commander, the council consisted of Captains Arnold Elzey*, James Totten† and Wm. F. Barry.§ By an unanimous vote of the council Mr. Stone was elected post chaplain of Fort Leavenworth, notice of the election being duly forwarded to the Secretary of War for his approval.

Monday, October 24th. Mr. Stone tendered to the Vestry of St. Paul's Church his resignation and advised it that his election to the chaplaincy of Fort Leavenworth was approved.

At a meeting of the Vestry of St. Paul's Parish of Leavenworth City, on the 28th day of October 1859, the following preamble and resolutions were unanimously adopted:

"Whereas, our beloved pastor, the Rev. Hiram Stone has expressed to the congregation and members of this church, his determination to leave them for the purpose of continuing his holy labors in another portion of God's vineyard, be it Resolved, that we have heard the announcement of his departure with feelings of the most profound sadness and regret. That we have ever found in him a man void of offence, a christian of exemplary piety, and a minister so zealous and efficient that we cannot hope to have his place supplied. His works are a monument of his goodness and pastoral ability, while the poignant regret of the flock to whose spiritual wants he has ministered during the last three years and the fervent prayers that follow him in his separation

* Captain 1st Artillery; graduate class of 1839; resigned 1861; major-general C. S. A.; died February 21, 1871.

† Captain 2d Artillery; graduate class of 1841; brevetted brigadier-general for gallant and meritorius service during the war; died October 2, 1871.

§ Colonel 2d Artillery; graduate class of 1838; brevetted major-general for gallant and meritorius service during the war; died July 18, 1879.

from them, abundantly testify to the fact that he has followed in the footsteps of the Apostles of old, and proved himself a bright example for those who mourn his loss.

“Resolved, that we tender to him our most sincere and heartfelt gratitude for his pious efforts among us, and point to his unparalleled success in building up and adding to this congregation as an illustration of the wisdom with which the Domestic Committee select the laborers in the great work of spreading the gospel and calling sinners to repentance.

“Resolved, that we congratulate the post to which he has removed as the scene of his future labors, upon the acquisition of a pastor unexceptionable in all the social relations of life, unexcelled in zeal and devoted piety, and possessing every quality of an able and useful rector.

“Resolved, that in bidding adieu to our revered and beloved shepherd, we extend to him and his family, for all time to come, a place in our hearts and a hearty welcome to our homes.

(Signed) ALEX. T. MAISON,
Secretary.”

With the appearance of Mr. Stone in the Fort Leavenworth field, a pulpit he had frequently filled while in charge of St. Paul's, the posts' church history began and was duly and daily recorded by Mr. Stone, not in compliance with any military requirement, but a duty he believed was due the church and himself. This, proved, indeed, a fortunate view for those who followed him, and because the record then begun has been well maintained and in numerous instances proved of great value and will be referred to further on.

An incident led to the discovery of Chaplain Stone's journal and deserves relating in order to

make this history what its author desires it to be, a "look into the past," through glasses, the accuracy of which could not be questioned.

Chaplain Stone's death occurred at Litchfield, Conn., April 3, 1911, and this led to the find of the journal from which it is proposed to present copious extracts. The correspondence which follows will explain how the author came into its possession, which, otherwise, might have been laid away among the family heirlooms only to find its way, in due time, to the junkshop.

LITCHFIELD, CONN., *April 13, 1911.*

MR. HENRY SHINDLER,

DEAR SIR:— The Postmaster has put me in possession of your communication, and the copy of THE LEAVENWORTH TIMES containing article relative to my late husband, the Rev. Hiram Stone, which I have perused with great interest quickened by the late review I made with him of his private journal covering all the official acts of his life from the time of his entering the ministry, until within a few months of his death. I shall be glad to confer with you in any way relating to Mr. Stone.

Very sincerely yours,
MRS. HIRAM STONE.

The author's answer follows:

FORT LEAVENWORTH, KANSAS, *April 17, 1911.*

MRS. HIRAM STONE,

Litchfield, Conn.

MY DEAR MRS. STONE:—I am in receipt of your kind favor of the 13th instant and beg to thank you sincerely for so prompt a response. I had no idea that my request to your postmaster would find such a fruitful field for the material desired for my history of Fort Leavenworth.

It was by mere accident I picked up a copy of the *New York Evening Post* and observed, in its obituary column, the name of Hiram Stone. The notice drew my attention and on reading it discovered it was the same chaplain who ministered here so many years ago and for so long a time. I promptly wrote a story about his death for THE LEAVENWORTH TIMES, because of local interest, and then decided to send a copy to your postmaster with the request that it be

handed, if possible, to some near relative where it may lead to the discovery of papers covering his ministerial work at this post.

Some years ago I published a pamphlet on "Public Worship at Fort Leavenworth" and am pleased to hand you a copy. I labored under peculiar conditions in its preparation, as you will observe, but since then I have found much other material and with what I hope to obtain from you will revise same to date. I had no thought of finding the widow of the chaplain, and in possession of his journal. We have already had evidence of the thoroughness of his work here from the minutes he furnished a few years ago and to which I made reference in my newspaper story.

Now, Mrs. Stone, do you propose to publish the journal in book form? If not, why not present these papers to the Kansas State Historical Society where they will finally appear in one of its bi-annual publications? The fact that Chaplain Stone was among the early Episcopal missionaries in this section would make his journal very valuable out here. Recent publications of the society have contained the recollections of many early missionaries and the addition of the journal of Chaplain Stone would add to the value of this class of historical matter.

In the mean time, of course, I would like to secure the use of the journal for a short time to permit me to make extracts. Whatever you may decide on its final disposition I beg that you permit its use for the purpose stated. Chaplain Stone's work here is so interwoven with Fort Leavenworth history that any paper covering his work would be of greatest interest to readers in the army and in Kansas.

Trusting to hear from you

I beg to remain sincerely,

HENRY SHINDLER

Mrs. Stone kindly consented to the use of the journal for the purpose stated by the author.

Chaplain Stone remained on duty at Fort Leavenworth until 1868. Not again until 1872 was the post supplied with a chaplain. In July of that year Chaplain William Vaux was assigned to duty here, reporting on August 2. His ministry, however, was cut short a year later, August 27, 1873, when he was sent to another station.

The post pulpit remained vacant for a year, Leavenworth ministers being employed to occupy it until a regular assignment was made. Late in the fall of 1874, Post Chaplain John Woart reported for duty and ministered to the people here until February 13, 1882, when orders from the War Department carried him to the Department of California. He remained on duty there but a short time retiring from active service the same year. His death occurred in November, 1893.

The Post Chapel record contains the following entry on the day Chaplain Woart bid adieu to this field:

“He that has God his guardian made,
Shall under the Almighty shade
Secure and undisturbed abide;
This to my soul of him I'll say
He is my fortune and my stay
My God in whom I will confide.”

Chaplain David White succeeded Chaplain Woart. He remained on duty at the post until the date of his retirement June 30, 1882. He died at Lawrence, Kansas, October 2, 1902.

Chaplain Thomas W. Barry reported for duty in August, 1882. He had been for a number of years the officiating clergymen of St. Paul's at Leavenworth and through the personal efforts of the late General Pope* received the appointment of post chaplain and an assignment to this station. Chaplain Barry officiated at the post for several years and then transferred to Fort Riley. While stationed at

*Major General John Pope commanded the Department of the Missouri, with headquarters at Fort Leavenworth from May 3, 1870, to November 1, 1883. He retired from active service March 15, 1886, and died in St. Louis, Mo., September 23 1892.

Fort Monroe, Va., he was stricken with apoplexy and died February 24, 1904.

Post Chaplain Henry Swift succeeded Chaplain Barry's place and continued here until 1891.

In 1891 Post Chaplain C. C. Pierce, was assigned to duty at the U. S. Military Prison. Being the only chaplain available to officiate at the post chapel he filled its pulpit for several months following Chaplain Swift's departure and subsequent to the resignation of Chaplain Tully, until a chaplain was regularly assigned. A notable event during Chaplain Pierce's ministry at the post chapel was his conversion from the Baptist faith to that of the Protestant Episcopal denomination. He was ordained a deacon in the post chapel by Bishop Thomas and later by the same church dignitary consecrated a priest in St. Paul's Episcopal Church at Leavenworth.

Chaplain W. K. Tulley followed Chaplain Swift and while serving at the post resigned from the army November 17, 1893.

Chaplain George Robinson succeeded Chaplain Pierce. Chaplain Robinson left here early in 1901 for duty in the Philippines. From the time of his departure until the arrival of Chaplain J. A. Randolph, Sixth Infantry, in July 1902, the post was not served officially by a chaplain.

Chaplain Randolph remained until February, 1905, and was, the following month, succeeded by Chaplain John T. Axton, Eighteenth Infantry.

Chaplain Axton remained until 1908, long subsequent to the departure of his regiment for the Philippines, a retention made necessary because of the absence, on special duty in the Philippines, of Chaplain Henry Swift, Thirteenth regiment of Infantry, which came to this station in the fall of 1907. A few months following Chaplain Axton's de-

parture Chaplain Swift arrived and took up the work. This regiment again departed for the Philippines in the month of October, 1911, and with it Chaplain Swift.

On January 14, 1912, Chaplain James L. Griffes, 7th Infantry, reported for duty and is now so serving.

Division Four

Chaplain Stone's Journal of Service
at Fort Leavenworth
